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## QUEEN'S COLLEGE JOURNAL

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WHILE thanking our subscribers who have responded with promptness to the appeals of the business manager, we would again request those who have not yet paid their subscriptions to do so at once. There will be just one more number issued during the present session; and as we are anxious that the business of the JOURNAL be satisfactorily completed by the close of the term, it is necessary that every delinquent subscriber remit the amount of his subscription with the alacrity which we are expected to show in meeting our liabilities. The officers of the staff for next year are appointed, and we wish to clear every obstacle from their way, as their ambition is to make next year's JOURNAL an unprecedented success.

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THE UNITY OF THE CHURCH. By Rev. Prof. McLaren: Toronto: Presbyterian News Co., pp. 51. Price 25c.

This is an interesting lecture on a subject which is attracting considerable attention at the present time. The pamphlet also contains, in an appendix, three letters by Rev. John Langtry, M.A., D.C.L., in which he criticises the views expressed in the lecture, or at least the views which he thinks are expressed in it. There are also three letters by the author in reply to this criticism.

To the extent to which each of these gentlemen may be regarded as voicing the views of the body to which he belongs, the pamphlet deserves thoughtful perusal.

On most of the points involved the author makes his meaning perfectly clear, but there are one or two points on which additional light would have been welcomed by many. Had the author made explicit *why* a religious organization, such, for example, as the Presbyterian Church, should refuse to admit to its fold any one whom it believes to be a member of Christ's fold, he would have removed a serious difficulty from many minds. For ex-

ample, had he shown why "the initial rite of the Christian Church" should not be left "both as to its subjects and made an open question." His lecture would have been much more unanswerable than it is. We think many will fail to see why that should not be decided as the question of circumcision was in the Apostolic church. There is a question we would like to ask the author. In his remarks on the "ideal church," he seems to admit that we should aim to have but one visible church in each country. Does he think that church *must* be the Presbyterian? We are sorry to observe traces of the *odium theologicum* in some of the letters in the appendix. Anything in the direction of sneering or sarcasm is surely out of place in discussing such a subject.

"Down at your own fireside  
With the evil tongue and the evil ear,  
For each is at war with mankind."

\* \* \*

The fight for the independence of Victoria University is waxing hotter, and federation seems as far off as ever. The anti-federationists are carrying the war into Africa, and have actually launched a weekly publication to announce their views and to repel attack. This step was caused by the refusal of the *Christian Guardian*, the organ of the Methodist Church in Canada, to publish any correspondence antagonistic to the principle of federation as adopted by the General Conference of 1886 by a very narrow majority, holding, by way of justification, that such a discussion would be both disloyal and fanatical. This extraordinary position drove the rebellious and sinful minority to publish what the *Guardian* is pleased to dub "the banner of open rebellion," called *Methodist Topics*, which is making sad havoc in the already greatly thinned ranks of the federationists, and in general raising considerable commotion. The *Topics* ridicules the idea that because a measure is once adopted it should be counted treasonable to advocate reconsideration, even though the measure was a beneficial one and strongly supported. The *Guardian* receives a pretty lively shaking up for the course its editor has lately taken, and extracts from earlier issues of the same publication, under the present editor, are quoted which can hardly be reconciled to the arbitrary and dogmatic utterances of the last few years in regard to the principle at issue. Our hearty sympathy is with the *Topics* and its supporters. We never have been in sympathy with federation, still less do we favor absorption.

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As the end of a University course is education, it is very important to decide how to so pursue one's course as to gain the fullest benefit from it. To a faithful student two ways present themselves. The one is to rigidly ad-

here to the text books mentioned in the Calendar, and to spend all one's time in the actual work gone over in the various classes; the other is, while not neglecting text books and class work, to continue to do a certain amount of outside reading. Of the two plans mentioned we unhesitatingly declare our preference for the second. The actual facts that we acquire from text books and class work leave us very soon, and the student who makes his stand upon them alone is in a dangerous position. The end of college training is to give men a broadened and liberalized understanding, an ability to cope with any ordinary subject in an intelligent and unprejudiced manner. A college graduate need not be an authority on any one subject, but should be a man who has a fair knowledge of the thought and problems of the day, and who has a mind so trained as to be able to give any subject a fairly impartial and intelligent hearing. For such an end, the technical foundation given by text books and lectures are indispensable; but a foundation is not all. While these studies must not be neglected, they should be regarded strictly as means and not ends. To attain the desired result outside reading is needed, is almost as indispensable as the technical work. Too few men now in college seem to realize this; they work faithfully and laboriously at their class work, pass their examinations, and find themselves in the world with a stock of crude facts that after all is pitifully small in comparison with the huge world of facts that are still unknown to them. To digest and apply these crude facts there is nothing but independent reading, and yet that is now greatly neglected. Our library should be patronized more freely and more books of general literature should be taken out. No one should be uncertain as to what to read. If we keep in mind Emerson's three rules: (1) Never read any books that is not a year old, (2) Never read any but famous books, (3) Never read any but what we like—we cannot go far wrong. The choice offered us ranges from Dickens to Spencer and Darwin, and in the vast field before us we surely can find something that complies with all three of the above canons. In fact, would it not be a good thing if the Senate were to make a certain amount of general reading a recognized portion of a college course? There are many matters that no educated man can afford not to know and which yet come under no specific head. Might not, for instance, a full and comprehensive list of works be given and students be expected to satisfy the Senate that they have read a certain number of these works? We offer this merely as a suggestion, believing that such an arrangement would prove of benefit, alike in encouraging reading habits, in providing a species of general information that now is too much lacking, and in definitely recognizing the fact that the value of education lies, not in the facts we master, but in the use to which we put them.

Buddhism is spreading to a considerable extent among the female graduates of the universities and other young people of culture in Europe, and the fact is being laid at the door of Max Muller, who is charged with having first brought that religion to the attention of the Christian world. His defenders say that the converts are made chiefly by Hindoos who come from India to attend the universities.

## LITERATURE.

### FROM OUR EXCHANGES.

#### RELIGION.

THE gods need not our worship, but we need  
 To mount to them on faith's assured wings;  
 Else drifted blindly on the stream of things,  
 Sans plan, sans purpose, like the floating weed.  
 Write them Jove, Buddha, Allah, Elohim,  
 Apollo, Krishna, Vishna, Great All-father,  
 Or Great All-mother, if it please you rather—  
 These are but names that sound one self-same theme,  
 Soul of all souls, and of all causes cause.  
 And as a babe upon its mother's breast  
 Dependent hangs—poor helpless imp—and draws  
 Life from that milky fount with eager zest,  
 So we on God's all-fostering bosom lie  
 Sustained, and from that strength divorced, we die.

—John Stuart Blackie in *Edinburgh Student*.

#### TWILIGHT.

The sun's last crimson ray  
 Gleams in the West,  
 The bird with weary wing  
 Has sought his nest,  
 The distant church bells ring  
 The hour of rest.

Now Night her mantle dark  
 Lays over all;  
 Still shadow spirits glide  
 Along the wall,  
 Then, coming near my side,  
 The past recall.

They tell of conflicts fierce  
 That brought me peace,  
 They speak of sorrows dear  
 And sweet release;  
 They whisper "Do not fear—  
 All trials cease."

The hours of weary toil  
 All pass away,  
 And bring thee rest from care  
 At close of day,  
 And God who hears thy prayer  
 Will grief allay.

And so this hour of prayer  
 Brings trust in God;  
 I know He doeth well,  
 And kiss His rod.  
 I dry the tears that fell  
 On tear-soaked sod.

I love this solemn hour  
 Of holy calm;  
 Unto my heart it brings  
 A heavenly balm,  
 And to my soul it sings  
 A sacred psalm.

—The Carletonia.

A MOSAIC.

"In tempus old a hero lived  
Qui loved puellas deux;  
He ne pouvait pas quite to say  
Which une amabat mieux.

Dit-il lui-même un beau matin,  
'Non possum both avoir;  
Sed si address Amanda Ann,  
Then Kate and I have war.

'Amanda habet argent coin,  
Sed Kate has aureas curls;  
Et both sunt very agathai,  
Et quite formosae girls!'

Enfin, the youthful anthropos,  
Philoun the duas maids,  
Resolved proponere to Kate  
Avant cet evening's shades.

Procedens then ad Kate's domum,  
Il trouve Amanda there,  
Kai quite forgot his late resolves,  
Both sunt so goodly fair.

Sed, smiling on the new tapis,  
Between puellas twain,  
Cœpit to tell his flame to Kate  
Dans un poetique strain.

Mais, glancing ever and anon  
At fair Amanda's eyes,  
Ille non possunt dicere  
Pro which he means his sighs.

Each virgo heard the demi-vow,  
With cheeks as rouge as wine;  
And offering each a milk-white hand,  
Both whispered—'Ich bin dein.'

—University Gazette, Montreal.

THE CITY OF THE DEAD.

They do neither plight nor wed  
In that city of the dead,  
In the city where they sleep away the hours;  
But they lie, while o'er them range  
Winter's blight and summer's change,  
And a hundred happy whisperings of flowers.  
No: they neither wed nor plight  
And the day is like the night,  
For their vision is of other kind than ours.

They do neither sing nor sigh  
In that burgh of by and by,  
Where the streets have grasses growing cool and long;  
But they rest within their bed,  
Leaving all their thoughts unsaid,  
Deeming silence better far than sob or song.  
No: they neither sigh nor sing  
Though the robin be a-wing,  
Though the leaves of autumn march a million strong.

There is only rest and peace  
In the city of surcease,  
From the failings and the wailings 'neath the sun;

And the wings of swift years beat gently o'er their biers,  
Making music to the sleepers everyone.  
There is only peace and rest  
But to them it seemeth best  
For they be at ease and know that work is done.

—The Cadet, Denver.

ILL-OMENED.

His arms, with strong and firm embrace,  
Her dainty form enfold,  
And she had blushed her sweet consent,  
When he his story told.

"And do you swear to keep your truth?"  
She asked with loving air;  
He gazed into her upturned face,  
"Yes, by you elm I swear."

A year passed by, his love grew cold,  
Of his heart she'd lost the helm;  
She blamed his fault, but the fact was this—  
The tree was slippery elm.

—Yale Record.

DANTE'S FAREWELL.

As I rise from out the darkness,  
Out of darkness into light,  
Bice, I can see thee waiting  
To receive me; blessed sight!

I am coming, dearest lady!  
None but thee will I obey,  
In the morning, in the evening;  
Be it night, or be it day.

I have seen this realm infernal,  
I have crossed the Stygian stream;  
I now see thee, lovely creature,  
Floating onward like a dream—  
And my life is very different  
From the happy life once led.  
Since we first met, Beatrice,  
Fifteen summers have now sped.

Time flows onward still, sweet angel,  
Death must come—the passing bell;  
In the past we read the future;  
Beatrice, love, farewell!

—Hamilton Literary Monthly.

THE THIRD YEAR'S MAN.

It is grind, grind, grind,  
Till he's wearied in body and mind.  
At meals he grinds with his teeth,  
And between he grinds with his brain;  
And when he has had just as much as should serve,  
He's up and at it again,  
With his notes on 'muscle on bone, on bone and muscle  
and nerve,  
For its grind, grind, from morning till night;  
Till appetite's feeble and sleep put to flight,  
And his temper ne'er good grows decidedly bad.  
So his mother can't think what's come over the lad,  
And his sisters declare that their brother's gone mad.

Neither concert nor ball nor tea-party small  
 Can charm the student away from his books ;  
 And if they intrude he gives them such looks,  
 And tells them he'd rather be left all alone  
 With his nerves and muscle and bone.  
 For its grind, grind, grind,  
 Though wearied in body and mind.  
 Oh, hasten the day with brain all acream,  
 The student goes in for the second exam.,  
 And passing or ploughed is relieved of the strain,  
 And restored to his friends *compos mentis* again.

—The Edinburgh Student.

## COLLEGE NEWS.

### ALMA MATER SOCIETY.

AS the meetings of the A. M. S. have ended for this session, perhaps a few remarks on the society's work during the past few months may not be out of place at this time. We will not give a condensed *resumé* of the minutes, but for once we are going to criticize, and we will do this in as short a space as possible.

First criticism—The President has been at nearly all the meetings, and while in the chair has conducted them to the satisfaction of all ; no one could have conducted them better. The Vice-Presidents, too, when called upon, have filled the chair very capably indeed.

Second criticism—The Mock Parliament, organized a month or two ago, started well and should have been a success. It could be, and was, a success in so far as public questions were discussed ; it could not be, and was not, a success when trivial and nonsensical questions were brought up. Unless the Mock Parliament can be carried on with the dignity of a real Parliament, it will never amount to anything and had better be dropped, as the time spent at it is simply wasted. This dignity might have been preserved had the leaders of the Government attended to their duties as they should have done, and had the Opposition entered a little more into the spirit of the thing and thought for a moment over what true parliamentary opposition means.

Third criticism—Although there has been a good deal of unnecessary fooling over small points, the business of the society has been carried on well. The secretary and treasurer have shown themselves well fitted for their positions, and the executive and other committees have done very well. So much for the *business* part of the society. The literary side has not so much to say for itself, and must be by some means changed next session. The Alma Mater Society during the past term has not been literary, it has been somewhat oratorical at times, quite business-like in its affairs, generally parliamentary in its meetings, but during the whole session not half a dozen readings have been heard, not an essay has been laid before the meetings, and so far as debates go, we are sure the critic must have wondered all session, and must be wondering now, what he was appointed for. He is no doubt a very capable man, but the society should give him a chance to use, in criticising debates, the talent for criticism which he so well possesses.

We have finished. We hope no one will take offence at what we have said, for it has been said in the best of spirit and with no malice whatever. We mean what we say, however, and think we have told the "all 'round" truth, and trust that the little eccentricities of the society mentioned above may be rectified another session.

### PROF. M'NAUGHTON'S ADDRESS.

(Continued from No. 9.)

But, again, I admit that Greek is of no use, if by the word useful you mean what has money value. The knowledge of Greek will never make you rich. It is not a bread and butter discipline. It is not required even for any single learned profession. A man may be an excellent lawyer, doctor, or journalist without it. Nay, even a poet. Shakespeare knew little Latin and less Greek. Clergymen are supposed to require it, but I know several celebrated pulpit orators who have managed to make a very little serve their turn. What is more, Greek never was a useful subject in the sense of being of direct practical utility, never at least since the fall of the Roman empire. Even in the Middle Ages there was nothing locked up in it which could bring in money to the man who had the key. The scholars of the Middle Ages who flung themselves upon it with such absorbing passion and devoted their days and nights to the examination of its smallest linguistic details, jealously gathered up the minutest fragments of its wealth lest one grain of the gold should be lost, these men were not prompted by any utilitarian impulse, but only by the sacred thirst of wisdom which they deemed more precious than rubies. And what was the result? This, as always : that wisdom was justified of her children in the results not only to themselves but to the whole world. They were vindicated not only by their own inward delight and the sweet and secret favours of the Muses, but outwardly and manifestly to everyone in that magnificent movement of the human spirit, embodied before all eyes in countless forms of art, literature, theology, politics, enterprise, which began with the Renaissance, reached the masses in the Reformation, was partly expressed and partly travestied in the French Revolution, and has come down to us in the shape of religious, political and speculative freedom. Why, the fact that we are here to-night is due to these men's devotion to this useless study : trebly due to it. The astronomical speculations of the Greeks, made current through Europe by these scholars, supplied the necessary basis for the reasonings which led to the discovery of America. The Anglo-Saxon race are preponderant in America. Why? Because the religious movement begun by the Reformation—which in its turn owed its origin in great part to Luther's study of the Epistle to the Galatians in the original Greek—developed in England into Puritanism, and the Puritans were compelled to sail in the *Mayflower* and seek in the New World that freedom of worship which was denied them in the Old. And the ships by which we and our fathers crossed the sea, sailed in faith of the properties of the ellipse expounded by an old Greek mathematician indispensable to Sir Isaac Newton in his great discovery of the law of gravitation—that law which is the hinge of the science of astronomy, and of the art of navigation, which chiefly depends upon it.

To say that Greek is useless in this sense is nothing. For my part I glory in the uselessness of it. It should be retained at least in the modest place which it occupies in this college, if for no other reason than as a protest against that Philistine utilitarianism which recognizes nothing as valuable but what can be turned to the immediate purposes of livelihood and creature comfort. A livelihood is not a life. There is one thing of value, and ultimately only one thing: the development of the mind and heart. "To be always hunting after the useful," said Aristotle, "is abhorrent to the ingenuous and magnanimous spirit." And again, he says, more solemnly: "Let it be admitted by us absolutely and finally, with Heaven for our witness, that he who is happy and blessed is so through none of the goods which are external, but on his own individual account, and by virtue of his being in his nature of a certain quality." And a greater than Aristotle says: "What shall it profit a man if he gain the whole world and lose his own inward life." The practical uselessness of Greek has proved itself a splendid uselessness, the fertile source of far-reaching practical consequences. It may be so now, and here in America. It has been so already. Who has proved himself the most stimulating force among American thinkers? Emerson, without doubt. There is scarcely a literary man or a clergyman of this generation in the States untouched by his influence, and everybody imbibes the views of life insinuated in novels and sermons and acts upon them every day. Now the father of Emerson is Plato.

The fact is we can't get away from the Greeks. Follow back, any broad stream of human achievement to its source and you will reach Hellas. Sir Henry Maine says, that "except the blind forces of nature, nothing moves in the world which is not Greek in its origin." This is true, if we are allowed to include the Bible, the most important part of which is written in Greek; while even the other half is probably more trustworthy and newer the original in the Greek translation than in the Hebrew manuscripts which have come down to us. It is fallacy to think of these men long since dead as ancients. Though dead, they speak. They are still in the van of time beckoning us on. Once pierce below the surface and accustom yourself to some differences in the mere external trappings of their life, you will find yourself quite at home with them. We cannot get away from them. We are continually being referred back to them. If we pick up a volume of modern poems, Tennyson, say, or Browning, it may well be that the first piece that meets our eye will need a laborious reference to the classical dictionary if we don't know Greek. And even then we should but dimly enter into the innermost secret of the verses. For that depends on many minute suggestions and impalpable reminiscences which give the glow and perfume, and can be caught by the initiated alone. If we want to get to the bottom of the things that meet us every day—our social life, our political freedom, our history, poetry and art—we must know about the Greeks. And we shall find it a poor make-shift to do so through the medium of translation if we have not, to begin with, at some time or other of our lives, been brought into living contact with the living spirit of Hellas through immediate converse in their tongue with the masters who gave it voice. They come

first in almost all departments of secular life. Man first became conscious of himself on the shores of the Aegean. There first he was fully aware—so as to carry out the conviction into all departments of action—that of all earthly things man alone partakes in the divine nature, and has an innate right to be free and noble, owing no absolute lord but reason and inward light. And so, standing upright in the majesty and strength of this conviction, he first overthrew his domestic tyrants. Then the force within him waxed so mighty that he repelled the innumerable hosts of slaves driven on by the lash of Eastern despots who came to enslave him. It was this consciousness of the dignity of man as man, of his indefensible right to the free and full development of all the higher energies of his nature which was the root of the entire achievements of the Greeks. "What a piece of work is man, how noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god—the beauty of the world, the paragon of animals." This was what the Greek felt, and he proceeded with marvellous felicity and many-sided vigour to develop in his politics and art and social life this central idea which formed the special revelation committed by divine election to his keeping, that he might give it visible shape in a thousand forms and so impart it to the world. Assyrians and Egyptians had reared great monuments, had learned to carve and build with exquisite technical skill; but their art was vague and vast, petrified by the feeling of individual insignificance into death-like stillness. The mighty energies of nature in those great plains and deserts without hills with their limitless horizons and the crushing power of a despot who was a god, benumbed them and weighed them down. They never awakened to the greatness of the individual soul. But the Greek, living in mountain glens, bright and breezy, and on the bays of a kindly sea, while he borrowed from them his skill and handiwork, used it to fashion human forms of breathing grace and animated majesty, and did not shrink from worshipping these as the fittest emblems and images of the Divine. Thus by making his gods in the image of man he showed at least that he knew that man had been made in the image of God. So, too, in politics, the Greeks felt that it was intolerable that the mass of men should live as the abject thralls of one; they insisted on equal laws, responsible magistrates who were the servants, not the masters, of the people, freedom of speech, open courts, decision of all questions by the voice of the civic majority, the growth of the whole body, not the hypertrophy of any part. In social life too, in Athens, at least, the largest scope was permitted to individual taste and even caprice. The very slaves there went about, says Plato, with a jaunty air, as men and brothers. The very dogs would take the wall of you as you walked down the street, and would look indignantly astonished if you shoved them aside. A man might indulge his personal eccentricities there, as Pericles boasts in his speech in Thucydides, without any fear of those black looks and shrugs of the shoulders which elsewhere are plentifully bestowed on dissentients from the reigning mode of thought and action. With ordinary prudence a man might even be heterodox in religion without serious

consequences. In such a society, we are not surprised to learn, conversation flourished probably to an extent never before or since realized anywhere; so also did philosophy and speculation, both from the positive impulse given by the keen interest in man as an object of intellectual observation and analysis, and from the comparative absence of repressive influences, theological and social. A people so cultivated by free intercourse and talk on equal terms, by public assemblies, where both sides of the question were discussed by the great orators (not merely one side, as in the case of our political newspapers), by acting as jurymen, by daily view of the most beautiful works which had been wrought by human hands, formed a unique audience for all varieties of literature, especially for the noble dramas which were annually produced before the whole city assembled in solemn festival. How significant a fact is this, that the preachers of Greece were *Æschylus*, *Sophocles* and *Euripides*! Their dramas were their only sermons. Thus we see that in almost every department of secular affairs the Greeks were first. They were the inventors, one may say, of conversation, rational amusement, politics, of almost every single form of literature. In science they did much and paved the way for more. They first manifested the scientific spirit, the impulse after system, the desire for unification, the careful observation of facts, and the confident belief that the intelligent observation of the present will form a basis for the prediction of future phenomena. In philosophy they raised almost every question, and even answered some. The dialogues of Plato are still text-books in our colleges, and Aristotle is still our master in logic and in ethics. They supplied the language of the Bible and the terms of theological speculation. Our very religion, so far as it is human, though Jewish in matter is Greek in form. This is especially the crowning glory of Hellas—that her tongue was chosen to be the medium through which the gospel of peace and light has reached the West. Enough has been said, I think, to show that if you wish to trace our modern civilization to its source, you must go back to Greece. This is especially true of art and literature:

From Helicon's harmonious springs,  
These thousand hills their mazy progress take.

And in these things, to which how much of the charm of life is due! they were not only the first, but, on the whole, the best. Dignity, simplicity, harmony and clearness are remarkably constant qualities in all their literature which has come down to us. Doubtless the centuries and the Turks who fired the library at Alexandria have been kind to us in eliminating many cart loads of rubbish; but what remains is all gold. The writers, we know, somehow hit the mark, neither falling short nor overshooting the due measure. They have the right style for the subject in hand. Their prose is flexible, rhythmical, varied, sometimes sublime, sometimes gracefully familiar, but always dignified and always prose. Their poetry is always poetry, however simple and lightly adorned. The flight may be so noiseless and steady, in such moderate attitudes, that you are tempted to think you are scarcely above the ground; but look and you will see that all around you is air and the larks are singing. It is the flight of poetry and not the pedestrian march of prose.

Then they draw the line with no less exquisite accuracy between the various styles in different modes of prose and poetry. How different *Thucydides* is from Plato, and *Demosthenes* from both! In their epic, lyric, dramatic and elegiac poetry the various forms are respectively seen to fit the varieties in the subject matter with the nicest appropriateness, like a glove, as we say; and remember that these forms did not exist until they created them, impelled to do so by their fine perceptions of the artistic exigencies of each case. Now just here, we barbarians have great need to learn from the Greeks. Probably we shall always have to go back to them to learn their secret of artistic self-repression, the power to withhold and "sow with the hand rather than with the sack." Our prose is often poetry; still more frequently our poetry is prose. If a fine thing occurs to us we say it, whether it is timely or not. If a humorous fancy or play on words flits across the field of vision, it is bagged and set down with little care as to its suitableness to the place. Many of our dramas are monologues, and we have a recognized species of composition known as the dramatic lyric. We cry at tragedies which would have made an Athenian laugh; we smile at comedies which would have made him weep bitterly. We will not submit to the bonds of any single poem for any length of time; and, as to unity of effect, we never scruple to overload with ornament the part, though the result be utterly to mar the proportions of the whole. Just as we make our young artists draw the ancient statues, so I think it would be well if it were a recognized part of the training of our young literary men to translate the ancient models of literature into their equivalent forms.

It is impossible to express what I wish to say to you about the originality and pre-eminence of the Greeks, more fittingly or more nobly than in these eloquent words of John Addington Symonds, the historian of the Renaissance, and one of the subtlest and most eloquent of critics: "In all that concerns the activity of the intellect," he says, "all civilized nations are colonics of Hellas. The flame that burns within our *Prytæneia* was first kindled on *Athene's* hearth in Attic, and should it burn dim or be extinguished we must needs travel back to the sacred hearth of the virgin goddess for fresh fire. This we are continually doing. It is this which has made Greek so indispensable in modern education."

In a word, the thoughts of Greece are so wrought into the texture of our language that we shall miss much of what is finest in our own poets if we do not know Greek. And even if without such knowledge we could get all that is our own—much of which would, after all, still come from them—how great a blank it would be to miss all the wealth of impulse, the enlargement of view, the elevation of ideal which for no inordinate trouble in the early years of our life, when we must be engaged somehow, are attainable to us from this source! The poet Keats, in describing the feelings with which he was affected by contact with the Greek spirit through the somewhat dense medium of Chapman's translation of Homer, has described for us the almost awe-struck and reverential sense of height and range which come to a man when first the full glory and significance of the literature of Hellas dawn upon his mind:

"Much have I travelled in the realms of gold  
And many goodly states and kingdoms seen;  
Round many western islands have I been  
Which bards in fealty to Apollo hold.  
Oft of one wide expanse had I been told  
That deep-browed Homer ruled as his demesne;  
Yet till I never breathe its pure serene  
Till I heard Chapman speak out loud and bold—  
Then felt I like some watcher of the skies  
When a new planet swims into his ken;  
Or like stout Cortez when with eagle eyes  
He stared at the Pacific and all his men  
Looked at each other with a wild surmise,  
Silent upon a peak in Darton."

### DIVINITY HALL.

The following very practical remarks from the pen of an experienced preacher and writer occurred in the columns of the *Theologue*. They endorse our sentiments expressed in these columns a few weeks ago. Students in Theology should read the extract carefully:

"Men used to preach for forty-five minutes or more expounding doctrines, arguing in proof of some proposition, and they were wont to reserve only a moment or two for a word of application. Now I seek to apply everything as I proceed. I endeavor to make every sentence tell upon the lines and conduct of my hearers. I like to flash a practical turn of the text upon the audience when it is not expecting it; and to hold up the mirror when the face is not in its readiest and prettiest pose. I am not so fond of dwelling on the sins and iniquities of the Jews as upon the iniquities of Englishmen and Scotchmen of this 19th century. I preach much of course on justification by faith, but the longer I live the more I am inclined to emphasize the truth that 'faith without works is dead being alone.' I have great faith in that 'Imago Christi' of which James Stalker, an honored class-mate of my own, has written so devoutly and so beautifully. The words and deeds of Jesus in all the relations of life become more and more the grand theme of my ministry. There is in them an uplifting and governing power that is found nowhere else. Preach Jesus on the Cross, of course. That is the centre of all true life. But don't forget Jesus in the home, the state, the church, society. Preach Jesus as the substitute, of course, but don't forget to preach Him as the Friend, the Man of Prayer, the Student, the Worker, the Sufferer, the Philanthropist, the Preacher, Teacher and Winner of Souls."

### FUSSY CHRISTIANS.

"I am beset before and behind with people who have a 'mission,' 'movement,' 'cause' or fad of some kind on the brain. I don't object, only each secretary, deputation or supporter expects me to feel towards each 'effort' as he feels. I cannot. The attempt would exhaust me of all feelings. I am never left alone. Every post brings me some appeal, with 'Read this' stamped upon it in fiery red letters. Am I expected to read myself blind? to feel and feel until I grow half demented with feeling? Why does not some one send me something that makes me laugh? Is it wicked to laugh? I knew a man who did as good a work in London's East-end as any man. Asked once what he aimed at, he replied: 'Teach these people to love God and laugh'"

After this fashion protests a correspondent of the *Christian World*. We sympathize with the poor man. Probably he has a little money and is considered fair game. No wonder he protests, for what a rickety kind of religion it is that makes so much clatter! True religion has faith and dignity. It imitates the Master, who did not strive nor cry, nor raise His voice in the streets.

### SELFISH CHRISTIANS.

Professor Drummond, says the *Christian World*, gives it as the result of his experience—and few have had more experience of the sort required than he—that young men of the inquiring, aspiring, original order have no prejudice against Christianity. He had never heard of a young man of thought being in revolt against Christianity. He had known hundreds who were in revolt against Christians. "If there is anything," says Professor Drummond, "that a Christian is not, it is one who has a selfish desire to save his own soul." The man who associates selfishness with the salvation offered by Christ simply proves himself to be in absolute ignorance as to what salvation means. Self-sacrifice is the fundamental Christian law and principle—self-sacrifice in God, self-sacrifice in man. The Christian volunteers into the forlorn hope of the world, becomes the servant of all men for Christ's sake. Christian salvation means purification from all selfishness, life in Christ.

### THE JUBILEE.

December 18th, 1839, the date of the meeting held in Kingston to open the subscription list for Queen's, was selected as the day from which to count our fifty years history. Some speakers claimed that that meeting was the one that started all the others, but Judge Macdonald, of Brockville, sends us an account of a meeting held in Toronto at an earlier date, and possibly some of our friends may know of another prior to it. If so, we shall be happy to hear from them:

(From the Brockville Recorder of 26th Dec., 1839.)

### UPPER CANADA.

From the British Colonist, Dec. 11.

### PRESBYTERIAN COLLEGE—MEETING IN TORONTO.

Last night a meeting was held in St. Andrew's Church, Toronto, on the subject of the proposed college, to be erected at Kingston, in connection with the Church of Scotland in Canada—the Hon. W. Morris in the chair, and Mr. Hugh Scobie acting as secretary. On the platform we observed the Hon. James Crooks, John Macdonald, E. W. Thomson, Esq., M.P.P.; R. R. Hunter, Esq., M.P.P.; James Morris, Esq., M.P.P.; the Rev. Robert McGill, Moderator of Synod; the Rev. Alex. Gale, Clerk of Synod; the Rev. Messrs. Leach, W. Rintoul, David Rintoul, James George, and E. Ryerson; Isaac Buchanan, Esq., etc.

The meeting, by desire of the chairman, was opened with prayer by the Rev. W. Rintoul.

The chairman then addressed the meeting, in a concise speech, explaining the object for which they were assembled, the importance of the subject to be brought under their notice and the great benefits likely to result to the country from the proposed college.



The meeting was addressed by the following gentlemen, successively, on the importance of the subject and the absolute necessity of the college being proceeded with. We regret our inability to give even the outline of their excellent addresses: The Rev. Robert McGill, the Rev. W. Rintoul, the Rev. James George, Edward Thomson, Esq., M.P.P.; the Rev. D. Rintoul, Dr. Workman and the Rev. Alexander Gale.

• The resolutions, on being put severally by the chairman, passed unanimously. They were as follows:

Moved by Rev. Robert McGill, Niagara, and seconded by the Hon. Wm. Morris, Member of the Legislative Council—

1. That the circumstances of the Presbyterians in these Provinces require that means be adopted to afford them the benefit of a literary and scientific education, based on scriptural principles.

Moved by Rev. Wm. Rintoul, Streetsville, and seconded by Hon. John Macdonald—

2. That with the view of encouraging pious youths in these Provinces to dedicate themselves to the Holy Ministry, and thereby to supply the spiritual destitution of their countrymen, it is necessary that a college be instituted, agreeably to a resolution of the Synod, held at Hamilton on the 9th of October.

Moved by the Rev. James George, Scarborough, and seconded by Edward Thomson, Esq., M.P.P.—

3. That this meeting recommends that measures be adopted through the Provinces to raise subscriptions for the behalf of the said college.

Moved by Mr. David Rintoul, and seconded by Dr. Workman—

4. That the formation of said college being a christian and patriotic object, this meeting anticipates not only the support of members and adherents of the Presbyterian Church, but all classes of the Christian community.

Moved by Rev. Alexander Gale, Hamilton, and seconded by the Hon. James Crooks—

5. That the following gentlemen be appointed a committee to receive subscriptions: Messrs. Isaac Buchanan, William Ross, Archibald Macdonell, Walter Rose, Thomas Cairns, John McMurrich, Hugh Scobie, and Dr. Workman, and that John Cameron, Esq., Commercial Bank, be treasurer.

(Signed) W. MORRIS, Chairman.

H. SCOBIE, Secretary.

It was moved by John Cameron, Esq., that Mr. Morris do leave the chair and that it be taken by Isaac Buchanan, Esq., which being done, it was moved by Mr. Cameron, seconded by the Rev. Mr. Leach, and carried unanimously, that the thanks of this meeting be given to Mr. Morris for his conduct in the chair.

(Signed) ISAAC BUCHANAN, Chairman.

HUGH SCOBIE, Secretary.

It was explained by Mr. McGill, in his address, that although it might be said that we are poor, it was not, nevertheless, impossible to proceed successfully with this great work. Taking the number of Presbyterians in the two Provinces at 100,000, it was not too much to expect that out of that number there would be found

100 persons who would give each £100	
100 " " " "	50
200 " " " "	25
400 " " " "	12 10s.
1,000 " " " "	5
2,000 " " " "	2 10s.
4,000 " " " "	1 5s.

And very many more who would contribute of their substance as God has given them ability. This is, after all, but a small proportion of the number of members of the Church of Scotland in the country.

Mr. Gale, in his address, impressed upon the committee the great importance of the duty imposed upon them, and he enforced the necessity of their giving it that attention which its importance demanded. This he was satisfied they would do. He further expressed his conviction that on the cumulative amount received from the mass of the people would depend in a great measure their success. He explained that it was the desire of the Synod, and of all who took an interest in the great undertaking, that every one should have an opportunity of contributing, and that the smallest donations would be thankfully received and acknowledged. The Hon. Mr. Morris stated that he had lately been apprized by Dr. Burns, of Paisly, that he had received from a pious lady in London a donation of ten guineas towards the college, and that this being the first, it would be followed by many more from friends at home, who wished the undertaking success. Mr. Morris acquainted the meeting that by making the present laudable exertion it was distinctly to be kept in mind that it did not in any degree interfere with their claim to a proportion of the school and college lands set apart for the purpose of education in the Province, that their present proceedings would rather strengthen that claim.

After the meeting a subscription list was opened and upwards of £600 subscribed on the spot. This is a very fair beginning, and there can be no doubt that throughout the two Provinces this great undertaking will be entered upon with spirit and liberal contributions given towards it from all parts of the country.

It was explained to the meeting that the subscriptions would be payable by instalments, one-fourth on first of May next and the remaining three-fourths by equal annual instalments.

List of names mentioned in report in *British Colonist* of 11th of December, 1839, as having been present or as having been appointed members of the committee to receive subscriptions.

(I believe the facts set opposite certain names below are correct. They are set down subject to correction.)

Hon. W. Morris—Member of Legislative Council; father of late Hon. A. Morris.

Hugh Scobie—Publisher in Toronto; founder of Scobie's Almanac.

Hon. James Crooks—Member of Legislative Council; resident at Flambree; father or uncle of late Hon. Adam Crooks.

Hon. John McDonald—Member of Legislative Council; resided at Gananoque; one of charter trustees of Queen's; father of Judge McDonald, of Brockville, now a member of the Council of Queen's University; was a member of

firm with which the late Senator Macdonald, of Toronto, may be said to have commenced his business life.

James Morris, M.P.P.—Afterward Member of Legislative Council; resided at Brockville; at one time Postmaster-General; father of James H. Morris, Esq., of Toronto.

Rev. Robert McGill—Afterward resided at Montreal.

Rev. Mr. Leach—Afterwards became a clergyman of the Church of England and Archdeacon of Montreal; am inclined to believe he had some connection with McGill University at Montreal at one time—this subject to correction.

Rev. James George—Afterward Professor of Mental and Moral Philosophy and Logic, Queen's University; a man of great intellectual power.

Rev. E. Ryerson—Afterward Chief Superintendent of Education.

Isaac Buchanan, Esq.—Afterward M.P.P. for Hamilton, and at one time, previous to Confederation, a member of the Government of Canada.

Dr. Workman—For many years Medical Superintendent of Lunatic Asylum, Toronto.

John McMurrieh—Afterward Hon. John McMurrieh, Legislative Councillor; father of J. W. Barelay McMurrieh, Esq., ex-Mayor of Toronto; a prominent merchant of Toronto, member of the firm of Bryce, McMurrieh & Co.

John Cameron—A banker in Toronto; uncle of Hector Cameron, Esq., Q.C., of Toronto; was at one time member of Parliament in Parliament of Canada for Victoria.

Names of others present are: E. W. Thomson, Esq., M.P.P.; R. R. Hunter, Esq., M.P.P.; Rev. Alex. Gale, Rev. W. Rintoul, Rev. D. Rintoul, William Ross, Archibald Macdonnell, Walter Rose, Thomas Cafrne.

BROCKVILLE, Ontario, 8th March, 1890.

MEMO.

The chairman is said to have explained or stated "the great benefits likely to result to the country from the proposed college."

What a fulfilment has there been!

The fourth resolution says: That the formation of this college, being a christian and patriotic object, the meeting anticipates not only the support of members and adherents of the Presbyterian Church, but of all classes of the Christian community.

What a fulfilment has there been!

Mr. Gale is reported to have said, or expressed his conviction, "that on the cumulative amount received from the mass of the people would depend in a great measure their success."

A wise conviction. What a fulfilment has there been!

### WOMAN'S DRESS REFORM.

The following are extracts from an interesting lecture by Dr. K. N. Fenwick, delivered in Convocation Hall, a full report of which was given in the *Kingston News*:

If we glance over the world at large it would appear that just in proportion as a nation advances in general intelligence and Christian virtue, just in that proportion does the female half of its population delight in dressing so as to defy nature's laws. So long as women remain heathen, they may be servile, ignorant and frivolous, but

they do appear to have some respect for their bodies. The free-flowing outlines of the costumes worn by Greek and Roman maids and matrons were not more beautiful to the eye of the artist, as he pictured them in the sacred processions that wind across their vases and bas-reliefs, than they were conducive to the full development of that body whose strength and beauty their people worshipped with such reverent homage. But cross the boundaries of any civilized and Christian land and you behold a race of gasping, nervous and despairing women, who, with their compressed ribs, torpid lungs, hobbling feet and bilious stomachs, evidently consider it their first duty to mortify the flesh and to render themselves and all humanity belonging to them as frail and uncomfortable as possible.

But you say a "woman might as well be dead as out of the fashion." Well, so long as women are subordinate to the clothes they wear, so long will social intercourse be the prattling superficial thing it is everywhere, and so long will parties and receptions literally mean nothing but exhibitions of wearing apparel.

I believe that the follies of fashion are productive of more suffering and ill-health than most people are willing to concede, who are more or less the victims of it; that often there is less a necessity for seeking the cause of disease in hereditary taint than in false hair, bustles, tight boots, high heels, heavy skirts, and that height of all absurdity, the modern corset.

Let us look for a moment at the human foot, and see what it ought to be, and how fashion has changed it by the use of improperly made boots. Take any of the antique models—Hercules Farnese or Apollo Belvidere—or that prettiest of all models, the foot of a young child—consider its anatomical structure, the *tarsus* with its seven bones, the *metatarsus* with its five bones, the toes with their fourteen bones and two accessories, making in all 28 bones; their articulating surfaces and ligaments, with muscle, blood-vessels and veins; watch their beautiful freedom of motion and flexibility, and yet firmness and strength which enable them, though comparatively small, to furnish a firm base for the body in standing and by ultimately supporting the whole weight of the body make walking easy and healthful. But what a distorted thing this same foot has become when submitted for a number of years to the modern boot—the toes all squeezed and flattened against each other; the great toe, which has seven special muscles to give it greater freedom of motion, no longer in its normal position, but turned out, pressing so upon the others that one or more of them has to find room for itself either above or under its fellows, the joints all rigid, the muscles atrophied and powerless—the finely formed arch broken down—everything which is beautiful and excellent in the human foot destroyed; not to mention all the diseases which so often follow. The corn crop is one that never fails, and the yield is usually abundant; and then we have bunions, ingrowing toe-nails, flat foot, tarsalgia, indeed the devotee who wore peas in her shoes for penance could make ample atonement for all her sins by simply wearing the modern fashionable shoe. The great defects in modern fashionable shoes are that they are usually too short, for the foot is always lengthened in walking or running; they are too narrow so as to cramp the feet and cause the muscles to waste, while the circu-

lation is interfered with and the feet becomes cold; they are constructed on the plan of bilateral symmetry, as if the human foot had the great toe in the middle and a little toe at each side like the foot of a goose, whereas the first or great toe is much longer than any of the others, and its direction is perfectly parallel with the long axis of the foot; the sole is too stiff in the middle, and so interferes with the free play of the foot, causing the muscles of the calf to atrophy; the toes are too shallow and the heels too high. I have been accused of being a furious and reckless driver, but no one ever saw me drive fast in going down hill. Nothing injures a horse so much, but it is just this you are doing when you wear high heels. The weight of the body is thrown forward, the centre of gravity is shifted so that the front of the foot has to do the bulk of the work, the ankle and arch of the foot are strained, and an awkward tottering gait is acquired.

But bad enough as it is for the Chinese lady to cripple her feet, the Australian native to bore his nose and to wear a bone ornament, the Malay to injure his teeth by removing the enamel, and the Walla-walla Indians to flatten the heads of their children, it was reserved for civilized Europe to invent an instrument of torture, which produces more deformity and more seriously interferes with the health of the victim than all the above put together. I refer to the corset. Is it not a satire on the work of your Maker that the female form should be thought to require the support of such an instrument to make it graceful? A wasp-waist is certainly not beautiful, for it is rather looked upon with wonder or repugnance than with admiration. No part of the body seems more in need of freedom from external pressure than the elastic and moveable walls of the chest, containing the heart and great blood vessels, the lungs with their delicate 600,000,000 air cells, and the beautiful mechanism for distending them with air by the enlarging of the chest in every direction. Tight-lacing not only interferes with these functions, but the liver and stomach are displaced, and as they must find room elsewhere, all the abdominal organs are displaced and their functions interfered with.

#### Y. M. C. A.

The annual business meeting of the Association was held on Friday evening, April 4th, the president in the chair. Before the regular work of the meeting began, Dr. Kilborn laid before the students a scheme to help our old friend Beall, '88, in Japan.

Mr. Beall has been endeavoring to diffuse evangelical literature among the young men of that country, and in a letter to Dr. Kilborn suggested, in his characteristic fashion, that the College Association might be willing to bear part of the expense. The meeting went on with its regular business while the subscription list was passed around and about fifteen dollars were raised.

The minutes of the last meeting were read and approved. Several new members were then proposed by the chairman of the Membership Committee and received into the Association.

The officers of the Executive and the chairmen of the different committees then gave very complete reports of the work done during the year, and pointed out the lines along which improvements might be made next year.

The chairman of the Devotional Committee recommended that each committee should keep a minute book so that their successors would know in detail what work had actually been done. In this way their new duties would be made plain to them at once. The chairman of the Membership Committee recommended the issue of a small booklet for the Y.M.C.A., containing information specially useful to matriculants. Other colleges have adopted this plan, and there seems to be every reason to think it ought to succeed with us.

A. K. McLennan, chairman of the R.W. Committee, spoke highly of the way in which the Freshmen had carried on the outside services.

The election of officers then began. The following gentlemen were elected:

President—D. Cameron, '91.

Vice-President—A. E. Lavell, '91.

Recording Secretary—E. C. Gallup, '92.

Corresponding Secretary—W. H. Easton, '92.

Treasurer—F. A. McRae, '92.

Librarian—Alex. Rannie, '93.

The Association may be expected to prosper in the care of such an executive. Already they have started to work and formed the different sub-committees. One new committee has been added, viz., Correspondence. It is in the power of such a committee to impart a more healthy tone to inter-collegiate relations. To break down local prejudices and to remove wrong ideas of other colleges is certainly a legitimate line of work for a College Association. We must remember that the Association of Queen's is not perfect in its organization. We can learn a good deal yet, and one of the best ways in which this can be done is by sympathetic correspondence with other universities.

The work during the session has been very satisfactory. The students have taken a good interest in the meetings and the attendance has been large. Financially the Association has been quite successful.

During the session we have received visits from the Provincial Secretary and from the General Secretary of Toronto University. We have sent two deputations to Albert College, Belleville. Two delegates were sent to the Brantford convention in February.

During the year a number of our old friends have dropped into the prayer meeting, including Rev. Dr. McTavish, Principal Grant, Rev. J. Steele, B.D., Mr. Bone and others. Last but not least, J. G. Dunlop, B.A., who has just returned from Japan, spoke on Friday, 11th. Mr. Dunlop spoke of the great pleasure he had in being back once more at Queen's and the Y.M.C.A. In the short time at his disposal he tried to give some idea of his work in Japan. His address was much enjoyed. We are glad to see John once more and to hear about his efforts to bring true ideas of life and happiness to the people of Japan. He brought greetings from A. W. Beall, '88, and Stanley Chown, '89. Mr. Dunlop intends returning to his chosen work in July.

#### THE LIBRARY.

The library, under the management of Prof. Shortt, has, during the past year, made considerable progress. Many of the latest works in each department have been

secured, and several donations of rare volumes received. Throughout the session, however, the want of a revised catalogue for the use of the students was felt. This want, we understand, will be supplied in the future. Besides a general catalogue, alphabetically arranged, smaller catalogues, arranged according to subjects, will be prepared. Of these latter each student can secure a copy for his own use on the payment of fifteen cents. To these will be added each year's list of new books until another revision is rendered necessary. The curators report that 407 volumes have been added to the library, 260 by purchase, 147 by donation. The nett increase, after deducting the 74 volumes donated to the Senate of Toronto, is 333 volumes.

### COMMUNICATION.

*The Editors Queen's College Journal :*

Sirs—The readers of your last issue have been so thrilled by the description of the "unwarrantable attacks," "unfriendly actions," "unjustifiable snub," "unworthy actions of the Kingston press," ament the Q.C. Glee Club concert, that they will surely be interested in reading what was printed. This is the ground of outrageous offence. Hear ye:

"A Good Affair—The People were Well Pleased with the Glee Club's Concert—There was a good audience at the Glee Club concert in Queen's University last evening. Convocation Hall presented a fine appearance. The college colors were artistically draped about the walls. The Glee Club made its appearance on seven different occasions, rendering from one to three choruses each time. The best evidence of the great popularity of the 'boys' was the constant applause and the many demands for repetition. The unusual range was interesting, dogs, cats and other animals and things were mimicked in a charming way. The hits were timely and well received. Miss Agnes Knox demonstrated her abilities as an elocutionist. She has a happy manner and a dramatic style that 'caught on' in a way not often witnessed. Her selections were good, but she was disinclined to run the concert into the early hours of the morning, as the audience seemed desirous of insisting upon. The audience revelled in programmes imported from Guelph at a cost of \$25. The admission tickets were not as fine, but they cost all of one dollar, being put in competition among home printers."

It needs no study to show how disgracefully the Club was attacked, how solid its boast of insensibility to what the papers say anyway, and especially how Miss Knox was accused of "treating the audience discourteously." The city press has done the students of Queen's a thousand favors, but the above mortal offence has wiped all out. It was wrong, of course, to allege \$25 was paid, but the error lay in accepting the word of one of the concert committee, who is also an editor of the *Journal*.

Yours,

ONE OF THE OUTRAGERS.

[Nevertheless, we consider that the circumstances justified our correspondent in his complaint, which, perhaps, was expressed rather strongly, but not unreasonably so. To fully appreciate this little gem of a report one must read between the lines, and such a feat would not, we think, be difficult to those who were in any way connected with the entertainment. It is quite possible to write an apparently complimentary article in a very vindictive spirit, but the latter is always sure to show

through. The best way to judge such a composition is by the impression it leaves on the reader. We might also say that upon enquiry we learn that no member of the Glee Club committee ever affirmed that the programmes cost \$25. Such an idea is entirely erroneous, although evidently the cause of all this row.—Eds.]

### CONVOCATION PROCEEDINGS.

PROGRAMME.

- April 27th, 3:00 P.M.—Baccalaureate Sermon.  
29th, 2:30 P.M.—Convocation for Valedictories, etc.  
4:30 P.M.—Meeting of University Council.  
8:00 P.M.—Convention of friends of the University Missionary Societies.  
30th, 10.00 A.M.—Annual meeting of the Foreign Missionary Society.  
2:30 P.M.—Convocation for Laureation; uncovering Memorial Brasses, etc.  
4:30 P.M.—Laying corner stone of Carruthers Hall.  
5:30 P.M.—Meeting of the Board of Trustees.

### DONATION BY THE SENATE

TO THE NEW LIBRARY OF THE UNIVERSITY OF TORONTO.

Immediately on learning of the destruction by fire of the library of our sister in Toronto, the Senate selected all duplicates in the library of Queen's that were likely to be useful and sent them to Mr. Vander Smissen, the librarian. The following letter is from him in reply:

March 27th, 1890.

SIR:—I beg to acknowledge the receipt of seventy-four volumes from the library of the University at Kingston, and am instructed by the Senate of the University of Toronto to tender you the thanks of that body for this generous donation to the new library. Personally let me thank you, for the works are very valuable and many old-time friends among them.

Yours very gratefully,

W. H. VANDER SMISSEN,  
Librarian.

This is one of many illustrations that serve to show the sweet uses of adversity. Toronto and Queen's have had their differences, but their aims should be the same, and therefore they should keep the unity of the spirit in the bonds of peace and love.

### PERSONALS.

We were very much pleased to receive the sum of \$2 from Prof. A. W. Beall, B.A., Japan.

We welcome back J. G. Dunlop, B.A., from Japan. He is hale and hearty and in the possession of a fine whisker.

We are glad to see J. Gillies, T. C. Smith, J. G. Potter and others up for their exams. We welcome all extramurals and wish them success.

We were pleased to have a call from W. Curle, B.A., '89, and those who were more favored had the pleasure of calling upon Miss Alice Chambers, B.A., '88. Quite a few are wishing Easter holidays would come more frequently.

Rev. Robert Wallace, pastor of the West Presbyterian Church, Toronto, who studied for the ministry over half a century ago, has retired. His congregation has given

him \$3,200 as a mark of appreciation. In February, 1842, he entered Queen's College at its opening. He was one of a class of seven theological students and studied here for three sessions, and during one session, '43-'44, acted as tutor in the preparatory or grammar school of Queen's College along with William Bain, the late Rev. Dr. Bain. At Kingston he formed a union Sabbath school at Portsmouth, and that school is still carried on.

A late issue of the *Winnipeg Tribune* has the following: "There was a large audience last night at Knox Church lecture hall. A good programme was presented, and much interest was taken in the eleutionary competition, which was keen. A close vote being taken, Mr. R. E. Knowles was successful, receiving a beautiful silver medal engraved 'Manitoba College, April 1st, 1890. Elocution,' and on the reverse side, 'Won by Mr. R. E. Knowles.'" Mr. Knowles was registered at Queen's in '86. His ability as pleader in the Concursus is not forgotten. Congratulations, Bob.

The Rev. John Chisholm, B.A., '78, well-known in ministerial and religious circles in Kamloops and the interior, will remain in Victoria, B.C., a couple of weeks yet. As illustrating the progress the Province is making it may be mentioned that in 1884 Mr. Chisholm was sent to the interior as a missionary by the Presbyterian Church in Canada, his field being from the boundary to the Arctic Circle and from the Cascades to the eastern base of the Rockies. Mr. Chisholm has succeeded in making the Kamloops Mission a self-sustaining congregation. His connection therewith as a missionary then ceased. A call will be moderated in shortly. Prior to his leaving Kamloops, Mr. Chisholm was presented with a magnificent gold watch and chain by the congregation, suitably inscribed, as well as an address, which expresses the high esteem in which he is held by the people of his own flock, as well as by Kamloopians generally. The mission stations attended by Mr. Chisholm in 1884 were seven in number. Of these three are now attached to the Presbytery of Calgary, and four to that of Columbia, namely, Nicola, Rev. Geo. Murray; Spallumcheen, Rev. Mr. Wright; Vernon and Okanagan, Rev. P. F. Langill, B.A., '81, all of which he reports to be in a prosperous state.

### COLLEGE WORLD.

Harvard has one hundred and eighty-nine courses of study; Ann Arbor two hundred and forty-two.—*Ez.*

Cornell's new laboratory will furnish room for 205 students and will cost \$80,000.

A Yale student was fined \$20 for carving his class number on the back of his seat in the new Osborne Hall. Boys, beware!

Among those training for a base-ball nine at Yale is H. H. Lyman, a full blooded Sioux Indian.

Argentine Republic has two Government universities which rank with Harvard and Yale.

More than 70,000 students are now attending American colleges or universities.

Miss Rebekah E. Roberts has been admitted to practice in the Orphan's Court of Philadelphia. She is the second woman lawyer admitted to the bar of that city.

### FOOT-BALL NOTES.

The first game of foot-ball in America was played in 1876 between Harvard and Yale.

The Cornell Foot-ball Association is in debt \$700. It cost \$3,000 to run eleven last season.

The Foot-ball Association of Columbia College has ended the year with a deficit of four hundred dollars.

The receipts of the Yale Foot-ball Association during the past season were \$8,900, and the expenses \$4,750. The profits will be divided between the navy and the field corporation.

### UNIVERSITIES OF THE WORLD.

	Universities.	Prof's.	Students.
Norway .....	1	46	880
France .....	1	180	9,300
Belgium .....	4	88	2,400
Holland .....	4	80	1,670
Portugal .....	1	40	1,300
Italy .....	17	600	11,140
Sweden .....	2	173	1,010
Switzerland .....	3	90	2,000
Russia .....	8	582	6,900
Denmark .....	1	40	1,400
Austria .....	10	1,810	13,600
Spain .....	10	380	16,200
Germany .....	21	1,620	25,084
Great Britain .....	11	334	13,400

### COLLEGE NOTES.

Lost—On Sunday night, on Alfred street, between Johnson and Earl, a *Peculiar* looking student. A liberal reward will be given for information leading to his discovery, as exams are approaching.

Mr. James Johnson, editor of the *Ottawa Citizen*, offers \$20 as a prize for the best essay by one of Queen's University students on a subject to be named by the donor, the judges to be the Rev. Principal Grant, Dr. Watson and the Rev. Dr. Smith.

We regret to have to announce that the man who wrote Confidential Chats, No. 1, which appeared in a recent issue of the *JOURNAL*, has eloped, and we are compelled to postpone No. 2 till a more convenient season. If any of our readers should come across him they would confer a great favor by letting us know.

Farmer—"This is what I call a fine rain; it will fetch things right out of the ground."

Mr. Snuffle—"Hope not; got a mother-in-law there."

How little of Time we have, but oh, how much of Eternity.

That Adam and Eve were born gamblers

Is as easy to prove as to say;

They were caught at a game in the garden,

And their pair-o-dice taken away. —*Ez.*

Sixty-five students were suspended from Wellesley for leaving an hour too early at the beginning of the Christmas vacation. About half of them have been reinstated.

# ❖LADIES' COLUMN❖

—EDITORS:—

MISSES ANNIE G. CAMPBELL, JESSIE CONNELL, LAURA BENNETT.

## WE ARE LOOKING BACK.

BY A LADY GRADUATE.

STUDENTS are apt to regard their life while in college as uninteresting and their tasks as laborious. No matter how earnestly they enter into the various activities of college life—its societies, its clubs and its sports—yet there is a steady undercurrent of thought to the effect that they are in the play-room of the world, that the life they are now living is but the reflection of that larger and fuller life before them in the untried world. They may be earnest and enthusiastic students and enjoy thoroughly the studies they pursue, yet there is a feeling of relief when they have written their last final examination and their college days are over.

Let us sketch briefly the different eras of college life and then show the influence of their Alma Mater in the after lives of our students. Men and women anxious to obtain an insight into the hidden mysteries of ancient and modern learning enter our colleges and enrol themselves as students. Session after session passes away. Our merry freshmen with their important airs become sedate sophomores. One year at college has shown them that they have many things yet to learn. This thought makes them "sadder but wiser men." As "every action must have a corresponding reaction," so our sober sophomores are transformed into gay and festive juniors. Life seems one long holiday to them. They have very little responsibility and an honorable share of all those favors regarded as belonging exclusively to the seniors. As our juniors pass into the senior year they become grave and dignified. As members of the senior class their responsibilities are increased and they are entitled to the respect and reverence of the other students. All through the year our seniors are grave and busy, and when the session is over they stand before us to be laureated. Proudly our fortunate seniors kneel to receive the laurels on their brows. It is one of the happiest moments of their lives. They have reached the zenith of their college term. Now that all the labor and routine are over the recollection of their college life is very pleasant. Laureation day affords them a breathing space before they resume work in a larger and more practical school. Here they rest upon their laurels and view the world in the rose-coloring of youth and hope. The time comes soon, however, for them to go out into the world and fight the battle of life for themselves. This period is the most difficult and discouraging time of their lives. They have passed the entrance examination into the world's school of individual and independent work, but they must wait some time before they are recognized as possessing full citizenship and as having a right to all the privileges and honors of their city or country. They must submit to the world's "golden rule" of treating every one as a rogue until the contrary has been proved.

It is during this transition period that they act in a rather inconsistent yet not unnatural manner. While in college their chief ambition was to get through as soon as

possible that they might enter a wider field of labor; now when they have their desire fulfilled they look back with longing to that Alma Mater who has so tenderly sheltered them for years.

"Thus all through the world where'er we turn  
There are aching hearts and souls that yearn  
Over bygone hours; and thoughts still burn  
Within us, that were uttered years ago,  
As, in the midnight watches slow,  
We are looking back."

For the first time perhaps they realize what their college has done for them. There they met many of the intellectual of the land—men and women who were training their minds and disciplining their lives to meet the difficulties that would come to them in the future; men and women who would have much to do in shaping the destiny of their country and protecting her interests. They had mingled with each other in free and unrestrained intercourse and had sympathized with each other in joy and sorrow.

There they pursued studies which directed their minds to higher objects. They were led through the mazes of Natural Science, History, Literary English, Political Economy, etc. What to them would have been otherwise unintelligible now becomes full of meaning, and they are willing and even anxious to go on by themselves and gain a complete knowledge of the subject. Then those studies whose relation to practical life had not occurred to them while they were in college, are now made use of and in many cases become their most valuable friends. They have been a complete mental drill and are helpful to them in trying to solve the problems of life.

It is only the students who have spent their time well and have been faithful in every respect to their Alma Mater who are able to look back with tenderness and love to their college life. Those who have mis-spent their time can think only regretfully of their many wasted opportunities and sigh that they are gone forever.

Y. W. C. A.

The following officers have been elected for the ensuing year:

President Miss Connell.  
Vice-President—Miss O'Hara.  
Recording Secretary—Miss M. Chambers.  
Corresponding Secretary—Miss Turnbull.  
Treasurer—Miss White.

## AT THE BOARDING-HOUSE TABLE.

"How are you, Butter? How do you feel to-night?"

"Oh, I'm just as strong as possible. How are you, Mr. Coffee?"

"Me! Well, to speak the truth, I feel very weak. I don't feel settled, and the grounds upon which I am admitted into society don't suit me at all. How are you, Miss Milk?"

"Oh, I feel very blue. I fell in the water this morning and came near being drowned; but don't chalk that up against me, and if you see a cow anywhere around I'd lactometer."

Then the steak yelled out, "Bully," and the mutton said, "Go at while you're young," while the boiled eggs fairly cackled in derision."

## DE NOBIS NOBILIBUS.

**A**N undergraduate of Oxford was taking a detachment of strangers round to see the sights, and, when he had exhausted the chapels and cloistered shades, he brought them into the quadrangle of his own college. "There is only one thing left for you to see," he said. "Look there: this is the window of my college tutor." As the young man spoke, he picked up a pebble from the path and sent it crashing through the pane of glass. An elderly gentleman, in cap and gown, put his head out and shook his fist. "I thought that would bring him out," exclaimed the undergraduate in triumph: "that, ladies and gentlemen, is my tutor himself."—*Ex.*

Prof. Pol. Sc.—Mr. H-go, what economic function is filled by a Governor-General?

M. H-go—Oh, he is a handy man to have around at semi-centens.

We clip the following from the *Knox College Monthly*:

## IMPORTANT NOTICE

To the Professors and Students of Knox College.

Electro-plated Ware,

Engagement and Wedding Rings,

Wedding Presents.

All new goods at wholesale rates.

Prof.—What is the relation between Jr. and Sr. Physics?

Senior—One of *degree*.

## RECOMMENDATION FOR NEXT CALENDAR.

"The Senate recommends that all students intending to take Jr. Physics should first pursue the Honor courses in Mathematics and Chemistry."

N.B.—"No student taking Jr. Physics will be allowed to take any other class the same session, as in the opinion of the Senate his whole time should be devoted to this subject." By order. MEMBERS OF JR. PHYSICS.

Prof. of Philosophy to Baker—As usual, you're late. Did you hear what I said?

Baker (waking from a reverie)—I'm here now.

Prof. of English to Davis—Will you describe Satan?

Davis—I don't know where to find him.

## CARD OF THANKS.

Since you gave voice to my wrongs in the last issue of your valuable journal, the nuisance complained of has been removed. The children do not now frequent the parlor and the coast is clear. I thank you for this.

Prof. McNaughton to his class—Well, good-bye; I hope you will spend a pleasant summer and that I shall have the pleasure of meeting you here again next year.

Chorus of prospective plucks—Woe is me! *me genito*.

## PILING OSSA ON PELLION.

Why dost thou wear, Clarice, that diamond star,

When even they that nightly stud the skies

In brilliance equal not, no, not by far,

The jewels nature gave thee in thine eyes?

Prof. to Wilkie—Name the Aristotelean principles.

Wilkie—That's against my principles.

Them's my principles, too.—Rollins.

After puzzling over it for some time a senior translated the motto, *Deo et Patria*: "By gosh we're patriots."

Prof.—"Are you prepared this morning, Mr. —?"

Junior—"Yes, sir; kind of prepared."

Prof.—"Please explain what you mean by 'kind of prepared.'"

Junior—"Well, I thought that between myself and yourself we might make a recitation."

Prof.—"That will do, thanks."

—*University Mirror*.

## WHAT THEY ARE SAYING.

It takes patience to answer questions.—[Charley O'Connor.

Kirkpatrick—Prof., is June bngs bred by miskeeters?

Prof. of Chemistry to Smellie—Do you see anything green here?

Kunnie to Prof. of Philosophy—Did Aristotle say that time made the world?

Oh, the horrid thing!—[A lady student viewing vivisection.

I guess I have a good show for the scholarship in physics, ha-ha-ha.—[W. D. Wilkie.

Diplomas in Histology for sale cheap. Price 50 cents. Office hours 10 a.m. to 2 p.m.—[F. J. McCammon.

The exams are tough and humble us. "Knowledge puffeth up," perhaps, but the published results of exams don't usually.—[The Boys.

I shall not have the pleasure of plucking any of you in the spring.—[Prof. of History.

May the others Profs be the same.—[The Boys.

I'm to be stationed in Toronto, I find. I'll astonish the Queen City by my powers in the pulpit.—[Chas. Daly.

Who's seen my hat, that relic of old decency?—[A Divinity.

The exigencies of rhyme forced me to make "chance" rhyme with "moustache" in my immortal ode. I did not know there would be any trouble about it.—[J. W. M-h-d.

Why, you see how it was. Some one abstracted my hat from the cloak-room, and, as you know, the frost always affects the softest, tenderest spot, you can imagine how my head felt as I wandered homewards hatless. That is why I sing so heartily "O, where did you get that hat?" Such things never occur in Scotland.—[J. W. McLean.